

NAME: Hanato, Hisayo DATE OF BIRTH: 4/5/1899 PLACE OF BIRTH: Hiroshima
Age: 75 Sex: F Marital Status: W Education: 8th grade

PRE-WAR:

Date of arrival in U.S.: 9/1918 Age: 19 M.S. M Port of entry: Seattle
Occupation/s: 1. Cannery Worker 2. Grocery store owner 3. Restaurant owner & operator
Place of residence: 1. Seattle, Washington 2. Terminal Island, Ca. 3. Long Beach, Ca.
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:

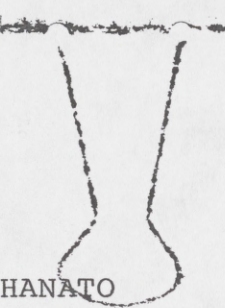

Name of assembly center: Santa Anita Assembly Center
Name of relocation center: Jerome (2 yrs) & Rohwer (1 yr)
Dispensation of property: Sold/Given away to friends Names of bank/s: _____
Jobs held in camp: 1. Nurse's aid 2. _____
Jobs held outside of camp: _____
Left camp to go to: Chicago, Illinois

POST-WAR:

Date returned to West Coast: May 1957
Address/es: 1. Long Beach, California 2. _____
3. _____
Religious affiliation: Christian Church
Activities: 1. Session member 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 11/22/1974 Place: Long Beach, Ca.

Translator: H. Takarabe & T. Jasser



NAME: HISAYO HANATO

AGE: 75

DATE OF BIRTH: 1899

PLACE OF BIRTH: Hiroshima Ken

YEAR OF ENTRY INTO THE USA: 1918, 19 years old

MAJOR OCCUPATION: Restaurant Owner, operator

CAMP: Jerome and Rohwer

DATE OF INTERVIEW: Nov. 22, 1974

PLACE OF INTERVIEW: Long Beach

INTERVIEWER: Heihachiro Takarabe

TRANSLATOR: Heihachiro Takarabe

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Q: We are trying to collect Issei life stories and translate them into English so that Sansei and Yonsei would come to know the character of Issei. This is the purpose of this project. These tapes will be used to college students for their studies as well. I will ask you many questions according to the periods, so please tell me as many recollections as you can.

A: Yes, I did write down some dates, here.

Q: Is that right! May I see it? May be as you refer to it, you could tell me all kinds of stories. Please tell me your name.

A: Hanato, Hisayo

Q: Where were you born?

A: Hiroshima Ken.

Q: When were you born?

A: Ap. 5th, 1899.

Q: Well, then you are 75 years old now. You are very healthy and strong.

A: Yes, thank you.

Q: What did your father do in Japan?

A: He was a farmer. He was not that strict. He was an average father.

Q: How about your mother?

A: She was a woman of the old time traditional woman. She did

not have any education. However, she was a very tender and loving person. When we were small, many people used to come and talk to my mother with a whispering voices. Then, as the result of that discussion, my mother would take out something and give it to them. As a child, I used to think why those people who came to talk to mother would cry like that. I thought it was strange. She used to welcome Komusoh (a strolling flute player; usually a Buddhist monk) or other traveling monks to stay over night. She was very kind and polite and really took care of those people.

There were also young married women who did not have good relationship with their step mothers, came to talk to her and stayed over night, too. We were really used to those people who stayed over night at our house.

When I became a young woman, I asked my mother, "Why do those people who come to see you cry?" Then she said, "I cannot say anything about this, because once this leaves my mouth it can create a big trouble. There are many people who are very poor and miserable." That's all she told me. She never said anything about what they had told her.

When I think about it now, after I became old, I think my mother was a very wise and admirable person. You see, she came from a similar troubled family. When her father died, the oldest brother became a prodigal son and created a big debt and had to sell everything to return the debt. This brother

died leaving 4 children and a wife behind. They had to auction off everything they had.

It was very strange situation. You see this you would expect their relatives to come around and help you. However, when they auctioned off their possessions, the price did not go up, no matter how many times they tried. They even try to provide more sake and did everything, but the price of those items did not go up. They were wondering why no body was bidding them higher. Later on they found out that the relatives got together and conspired against my mother's family so that the price will not go up higher. When I heard this, I was really angry. I asked her which families did this to our family. However, my mother would not tell us by names. She was right by not telling us their names, you know, otherwise it'll affect my own relationship to my cousins, since they are not responsible to this act.

So when I think about all these things, I'm very impressed by my mother's character and her wisdom. My mother was such an outstanding person even though I'm such a foolish and limited person.

Q: How many brothers and sisters did you have?

A: I have 7 brothers and sisters. I'm the 7th child. Three boys and five girls. I'm the youngest girl in my family. I was rather sensitive about being 5th girl and having 7 brothers and sisters. I always hoped that they would not

ask me a but it.

Q: Was your father a farmer?

A: Yes, he was. He was not a big farmer.

Q: What was your religious background?

A: Buddhism. The main temple was Nishihonganji.

Q: Did you receive much religious education?

A: You see, my mother was such a religious person that I was sent to a Sunday school held at a Buddhist temple. It was held on Saturday night.

Q: Do you rememb er anything from the classes?

A: Yes. I used to rememb er 'Okyo'. I've forgotten now, but I was able to recite it by heart.

Q: Did you learn anything a bout life itself, such as you should be good to your parents or something like that?

A: No, I don't think so. The main thing we learned was to be able to say Okyo by ourselves.

I can't quite remember when it was, but one day a white man came to our town with a "Gento" (a magic lantern slides). He borrowed our room and showed slides. It was a story of Jesus Christ. At that time the story he showed was about the Samaritan woman giving water to Jesus. There, Jesus says that those who drink from me will never thirst. When I heard

this, even though I was a small child, this story stuck to my heart very heavily. Till that time, I was sent to a Buddhist Sunday school, but I went there not because I wanted to go, but it was like a play for me. So it didn't have much meaning. I went to hear sermons by a Buddhist priest, too. He would say, "Do you understand it now? Have you grasped some meaning (or gained some hit)? (He used to use the word Anji) However, I used to ask in my mind, "What is 'anji'?" It was at this level so it was not really meaningful. However, when this white evangelist came and showed us the slides, I was really struck by it.

I can't tell you exactly how (I was struck by it) but I remembered the incident very well. He came to our town occasionally and I would see him on a street. I really wanted to go see him some times. At the Otera (temple) they used to teach "Tea Celemony" and "Flower Arrangement" to me since I was very small. So I used to respect Buddhist priest, very well, too.

Q: When you were small, what kinds of things were enjoyable to you?

A: Well, I really can't tell you, except school picnic or local festivals at the temple, or shurine. There was my grandmother's house in the next village. So I was really glad to go to the next village for the festivals. You see, when I was going to school, there weren't very many things that we could do, so the school picnics were very popular.

Q: Have you gone in to a hill to play?

A: No. We did not go into a hill to play, but going ^{to} town was very special occasion for me, such as going to see a painting exhibit, or field trip to a museum or something. We used to walk over 5 Ri (over 12 miles) singing songs. This was such an enjoyable experience. We used to get up very early in the morning to get ready for this.

Q: What did you do at the festivals?

A: We saw "Omikoshi" (a portable shrine being carried by many young men) there. We also look around small booths along the road selling and showing all kinds of things. We offered a prayer at the shrine and came home. There were peak holes to show pictures. My parents dressed me up in a very fine Kimono and went out with our friends. It was such an enjoyable experience.

Q: How far did you go in your schooling?

A: I went to Koto Shogaku (8th grade), however, later on I went to a sewing school, learned many things there. I also learned tea ceremony and flower arrangement. There were necessary education for young woman.

Q: Do you remember anything about your school teachers?

A: Yes, I do. There was a woman teacher who came from Shimane Ken. She was a very strict teacher and was very kind. I remember her very well.

Q: Do you remember any hardship during your school year?

A: Well, I was above average, but I was not at the top in my class, so I might have had some problems, there. However, when I was in the 2nd grade in Khoto Shogakko there was a holiday called Chikyo Setsu (the birthday of the Empress) and we were to bring one go (1/3 pint) and five cen (1/100 of Yen) to school. We cooked rice and bought vegetable and meat for a side dish and ate together. We also had a talent show for our enjoyment. I think it was the first time that we had such a program. This was so enjoyable that I remembered it till this day.

On the next day, I think it was, there was a student in my class who was a member of Shin Hei Min (meaning new citizens; lowest class of people). I was such a tomboy that I used to do some mean things to her. You know, it was a kind of matter of fact at that time. We thought that we were supposed to do bad things to Shin Hei Min people. Well, there was another such person in the class ahead of me. Well, on the next day of that Chikyu Setsu, I said to her, "It was such a fun wasn't it, yesterday!" Then she said, "Is that so!" So I was very surprised and said, "You mean you didn't come to the celebration yesterday?" She said, "No. I didn't come." I said, "Why didn't you come. It was such a fun!" Then, she said, "If I came, other would not like it."

That's what she said. When I heard that, even though I was a small child, it hurt me terribly in my heart.

There were more stories about those people, but I would not say this any more. However, I say this much. They were in such a miserable situation that it used to hurt me very much.

Well, up to that time I did all kinds of things without thinking. When I saw my Geta placed right next to the one belonged to Shin Hei Min, I used to say, "Put it away from mine. It's dirty!" You see, I didn't know how much it might have hurt them. I thought it was quite ordinary thing to say things like that. There were many incidents like that. However, when I heard that girl say that she couldn't come, it really struck me in my heart. I really felt bad about what I had been doing to them. After that, I never did anything bad to them anymore. I remember this very well.

Q: Was there many problems with Shin Hei Min?

A: No, there was no big problems with those people in our village. However, there were many of them lived in the next village, and that's where my Kotoshogakko was located. That's how I came in contact with them in my school. There must have been many such small troubles, but it did not develop into big troubles.

Q: Was there any trouble in your village?

A: I don't remember any troubles, except that we had a flood when I was very small. There was no problems in ther town, but people lived in the upper reaches of the river were flooded out. They sufferdd a lot. Houses and bridges were

washed down and there were people calling for help.

Q: Was there any earthquake?

A: No, I don't remember.

Q: What kind of subjects did you like in your school?

A: I didn't like arithmetic at all. I liked reading and composition. I particularly liked history.

Q: Did you have Shushin(Moral teaching)?

A: Yes, we did. I liked it very much.

Q: What kind of things did he teach you?

A: Well, filial piety(Oyakoko). That was the basic teaching.

Q: What did you do after school?

A: I learned sewing or helped my older sister when she had her baby.

Q: Do you remember any war?

A: Yes, I remember Nichiro Sensho(Russo-Japan War). I do remember this. I must have been 6 or 7 year old. At that time there was the Headquarter of the Fifth Division of the Imperial Army in Hiroshima. In any case, my home town was only two Ri(5 miles) from Hiroshima. It was rather close to the Headquarter. All the soldiers from all over Japan were gathering at Hiroshima. All of them had to find lodging, so they stayed with families near by Hiroshima. Our parents also

received a few young soldiers and they used to tie up horses at the gate.

It might sound as if I'm bragging about my mother again, but she really took care of them. When they left our house, it was at night. We stood by road side and saw them marching away. We held a chochin (a paper lantern) with our mon (family crest) on. Then one of the soldier who stayed with us, who used to call my mother Okasan (mother), came out of the line and bowed his head to my mother and said, "Okasan, I'll be going now. Thank you for taking care of me." Unfortunately, he died in action. Those young soldiers were really good to us and took us around.

When we were in school, we used to go and see soldiers off every day with flags. The main railroad passed near by our town, so we went to the railroad station and waved our flags, saying "Banzai! Banzai!" (May you live 10,000 years.) Sometimes, some of the young people in our town was drafted and left with other soldiers. So if you go to the station seeing them off with flags, parents of the soldier used to give us tangurins. I was really happy to receive those tangurines (laugh...). It is really surprising that I still remember those things. If we didn't go to the railroad station, then we went to the edge of our village, right up to the mountain road.

Q: Let's see. After you graduated from your school, you went

to a sewing school and also helped your sister when she had her baby. What was the circumstance under which you came to the U.S.A.?

A: Our town did not have any industries, at all. So many of our villagers came to Hawaii and to the USA to work. I don't know exactly what is the main reason why I came to America. However, many of my friends came to America. One of my older brother came to Hawaii and the other to America. So I was yearning to come to America. I did not have a big hope or anything like that, but I did want to come here.

Well, it was toward the end of Picture Bride Era when my husband to be came back to Japan. We were matched by a Nakaudo (go-between). My older brother in America was ill and my mother worried about him very much. She just worried so much, day in and day out, so much so that I thought if I could go to America and take care of him, my mother might regain a peace of mind.

Well, Japan is a small country. Even then I have not taken a trip to elsewhere except to Shimane Ken. It was such a period, you see, so I thought America might be like that. However, when I arrived my brother was in Nebraska. He died soon after I arrived here. I did not have an opportunity to see him at all. However, my husband went to see him.

Q: What is your maiden name?

A: Ishida.

Q: Did you have a chance to meet with your husband before you were married?

A: No, not at all. I saw him for the first time with the go-between. I suppose I was preoccupied with the thought of my older brother. I was a tall girl and thought that America was for tall people (laugh...). I received quite a few proposals, however, it must have been En-(karma relation or fate).

Q: What did you think when you saw your husband for the first time?

A: Well, I was not that impressed. The attitude toward marriage now and then was different. I did want to have a date with some of the men before, however, date was not allowed in those days. My husbands family lived about 20 miles from mine. The go-between was my husbands good friend and was living in the same town with us.

Q: When did you get marry?

A: I was 20 years old (in Japan style), and my husband was 15 years older than I. We boarded on Aug. 30, 1918 at Kobe.

Q: How long did you stay in Japan after you were married?

A: It must have been 3 to 4 months.

Q: What did you think America might be when you were in Japan?

A: Well, all the picturs that people sent back to Japan were very beautiful. When they took picturs, they wore the best close, and it had a beautiful sceanary or houses as its

background. So I thought America was like that and everybody wore beautiful dresses. I think everybody thought that way.

Q: When you got on the ship, you met many picture brides?

A: Yes. I saw many of them on the ship.

Q: Did you talk to them a lot?

A: Well, I don't remember very well. There was a talent show on the ship. There were many Filipinos and also Chinese on the boat, too.

Q: What do you remember from the life on the ship?

A: I was sea sick all the way. I was in bed most of the time.

Q: Did you make any friends?

A: Yes. However, after we landed, we could not communicate with each other, because we didn't know English enough to write addresses. We even didn't know where the others went.

Q: Where did the ship arrive?

A: Seattle. Then the place called Overing, in between Seattle and Tacoma. My older sister had a rather large dairy farm. They had quite a bit of hardship, however, they were very successful. When the people went to borrow money from a local Bank, they used to say that if Yamada (that's her name) cosigned it, then they'll let them have it. I felt that this was a major success. I didn't mind staying there, however, my husband wanted to come back to the Southern Calif.,

so we came down here.

Q: What did your husband do?

A: He operated a hotel once, however, he was not so successful. My husband had a very good friend in San Pedro. This friend had a ship in Terminal Island. After he came back to Southern California, he and two other people joined together to do fishing business. However, they were unaccustomed with the business and was not very successful. Then, we moved to Long Beach. We were in Terminal Island for about one year. We stayed with friend's family.

Q: How was the life in Terminal Island?

A: Well, I didn't like it too much.

Q: How long was your husband gone on a fishing trip?

A: I think it was a small ship, so they had to come back every day. At that time they could catch tuna right close to the Terminal Island.

Q: Did you work there, too?

A: Yes. I worked at a cannery, canning fish. Then, a friend of mine who owned a grocery store, asked me to help her, so I quit the job and went to help her.

Q: How did you feel about life in America?

A: When I landed at Seattle for the first time I went for sight seeing in the town. At that time I felt as if my high

had shrunk. You see because everybody was very tall. However, I did not feel good about coming to the State at that time. I really thought that I shouldn't have come. Right after I came, my older brother died. And my older sister caught a flue in Japan, while she was visiting Japan, and died. She was the one who lived in Seattle. You see one of the reason why I came to the USA was because I had my older brother and older sister. However, within 2 years I lost both of them. So I began to dislike living in America.

In addition, there was a strong anti-Japanese feeling here. So I was very afraid of them and wanted to go back to Japan as soon as I could.

Q: How was the job in Terminal Island?

A: One daughter was born in Terminal Island. Our friend did not have their own boay, so they took care of her very well. He was the one who owned the boat. They took care of her as if she was their own.

Then we went to Long B each. Since then, we never left Long Beach. Even though we lived in Long Beach, he worked with his friend as a fisherman. Then, we began a grocery store. There were many small grocery stores owned by Japanese people. Then, we began a Chap Sui Restaurant. We stayed with this business till the war time. We did change location, however.

Q: What do you remember from the time when you owned a grocery

store? What time did you get up in the morning?

Q: Well, the wholesale store was very close by, so we didn't have to get up so early in the morning. It must have been about 6:00 am. Another daughter was born in Long Beach. I really don't remember how long we had that grocery store.

Q: Do you remember the Depression time?

A: Yes. Do you remember the earthquake in Long Beach? It was around 1933. At that time we had that restaurant already.

Q: Did you have a rough time, then?

A: Well, since we had a food business, we did not have to worry about eating. But, the people who came in the restaurant were different. Many times we expected the people who came in the restaurant as customers, but they begged us to feed them free.

Q: Were they Japanese?

A: No. No. They were white people. It was the time when there was a bread line in a park. In any case, most of the time we fixed something for them, like sandwich. Some times there were those who asked us to put some meat in the sandwich.

We were located at the Ocean Boulevard, so those people who didn't have a job, would hang around at the Beach. And when you give one person something, then he would tell everyone that he got it at certain place. So many more people came to

our restaurant. Finally we had to tell them to go to the Bread line in the park. However, we gave them as much as we could.

We, too, had a hard time. We could not get enough cash and we had to pay the workers. However, we really did not experience that much of hardship.

Then we had that big earthquake. It happened a bout 6:00pm. That night both of our daughter was going a dinner held at the nearby white church. They were invited to that. Our apartment was made of bricks. However, when I went outside, I saw a movie theater sign follen and some people got hit by it and died. Some were seriously injured. It was a big happening and everybody was in confusion.

I was afraid that our children might have been crushed under the brick which might have follen from the wall of our apartment. So I worried and hurried home. Then I saw a part of the apartment broken. I saw broken brick housed here and there. It was about the time when our children were to leave home. So I was really afraid for them. I really thought that they might have been injured. My feat could not be moved, however, because of the worry. Fortunately, they were safe and when they saw me, they called me, "MOther!!"

I was so worried that I felt that I could not move ^{even} one more inch. They called me, "Mother! That was an earthquake,

right?" I was really happy that our children were not hurt. The Lord protected us safely. If they had left home a few minutes later, then the brick could have fallen right on top of them. I was very grateful for them being safe.

Q: When did you begin to attend church?

A: When I moved to Long Beach, I was invited to a "Katei Shukai" (home evangelical meeting) by a very devout Christian who belonged to Salvation Army. At that time the minister of the Grace Presbyterian Church was Rev. Kozo Ito, who was also the organizing pastor of the church. We also heard his sermons, too.

The name of our neighbor was Harata's. They were the member of the Salvation Army. So they also invited The Captain Tsukamoto to speak to us. They also invited English teachers for us. So there were opportunities provided for me to become a Christian. It was around 19... I can't remember exactly when, but it was soon after we moved to Long Beach.

We were very busy, so we could not attend services often, particularly in the begining. We could attend only those special home meetings.

At htat time, The Grace Church was at the old location. Then, after the Earthquick, we took our daughter back to Japan for their education. It was very popular thing to do at that time to expose Nisei children to Japanese Educational system. So

I stayed in Japan for 8 months. Then I left my two children there and came back to America. I made an arrangement for them to attend Hiroshima Jogakuin. The Depression started after I came back to America.

After that, I was able to attend church every week. I did want to be baptized, but had no opportunity. When I came back from Japan I was urged to be baptized. However, my mother told me, as we were bowing to each other for the formal fairwel in front of Butsudan (a household Buddhist shrine), "Hisayo, I have nothing to say about your going back to America. However, there is one thing I would like to ask you. Please do not become a Yaso (Christian)." That's what she said. So even though I associated with many Christians and attended church, I just could not bring myself to becoming baptized, because I always remembered my mother's posture as she asked me not to become a Christian.

So This was the reason why I could not receive Baptism. When I went back to Japan with my children, I talked to my mother about it. You see, my mother did not know anything about Christianity. The only thing she heard about Christianity was bad things. They used to call it a heretical religion. What she heard was that according to Buddhism, one should achieve salvation by the power of Buddha. She also heard that Christianity taught that salvation should be achieved by one's own power and ability. She believed that this was the basic difference. So she said, "Man can not be saved by his own

power." There were also rumors that people whose funeral was held in Christian churches could not attain salvation. So they appeared as ghosts in Japan. There were such stories told among people. So my mother was really worried about me.

When I went back to Japan the second time, I told my mother about Christianity. Then, she said, "Well, I trust that you know what you are doing, so you follow your heart." I was finally allowed to follow my belief, so as soon as I came back, I was baptized. It was on the Mother's Day.

I did go to bring my daughters back, however, I could not bring them back to America. At that time the young one was 13 and older one was 15. They stayed in Japan for 3 years and then came back to America. It was only a few months before the beginning of the war.

I received Baptism on the Mother's Day and after that I never missed the church, even though I was really busy. My husband was not very enthused about church life in the beginning. However, after he became ill in Jerome, he was baptized and became a Christian.

Well, we were afraid that a war might break out between Japan and America. This must have been the reason for my daughters return to America. When they came back, four of us were able to attend church every Sunday. One of my friends said, "Hanato-

san your family is an ideal family!" "Why?" I asked her. She said, "You should be grateful that your entire family can attend church together." I thought, "Well, that's true, thought I've never ^{thought of it} tjpigjt ot tjat wau." When I come to think of it, that period might have been the best period of my life.

Q: When you came back from Japan, you experienced the Depression. Food must have been very cheep at that time.

A: Oh, yes. It was very cheep. I think about it often now. For instance a big heap of Pork Chow Main on a middle size dish wth Char Siu and eggess, parsely was sold for 50¢. Chap Sui was 40¢. I often remember this and think that things were very cheep then. We used to buy pork for 13¢ per pound on the hoof.

Q: Were you burglarized some times?

A: Well, in the begining we heard that there were many burglaries. Once two men came in very late in the evening. They stayed and stayed and did not leave. To My husband was worried. So he placed one worker in the back and one in front. Then they noticed that we were very causious, so they left our restaurant. Later, other restaurant was burglarized. When I heard about those 2 men, it sounded as if it was those two who did it.

This happend at the very first location. Then there was a short period of time when we were not in business, so we were asked to help our friend who also owned a restaurant. They

were opening a new one and they did not know how to operate it. So, both of us worked for them for a while. At that time this restaurant was burglarized, too. We all were locked up in the bathrooms. They took all the money we had in the cash register. This was the only experience I had. However, there was a Navy base in the area and there were many sailors who tried to slip out without paying for food.

Q: What did you do about that?

A: Well, once they got away there was nothing we could do about it. However, when we saw suspicious customers, we used to keep our eyes on them. Toward end, we learned that we should keep their hat for exchange. They cannot return to their boat if they didn't come home with the hat. So we began to ask for it when they didn't have money with them.

Q: What else do you remember from that period? Were your customers Japanese?

A: No. Most of them were white people. It was located on the Ocean Boulevard. At that time it was the center of business district, even though there is not much business there now.

This location was very good location. However, our lease was up and the owner was going to remodel it, so we had to move to downtown. We moved there in Feb, and in December of the same year the war broke out. We just furnished everything with new. We were doing very well, and we thought if we had to pay for them anyway, so we paid it off with cash. I

I didn't like to get into debt. We paid them off right away. We could not use them even one year. People would not buy them from us because they knew that we had to evacuate. People asked us to sell them with such a low price that we decided not to sell. So we put them in our friends gradge. However, my husband had a strock in the Camp. Our daughters were married by then. When we were in Jerome, we sold them, because we thought that we would not be able to come back to California.

Q: When the war broke out, it was on the Dec. 7th, wasn't it. Where did you hear the news?

A: Well, it was on Sunday. I attended Sunday worship. When we came out of the church, our friend's son came up to me and said, "Obasan (Aunty), a war broke out! Japan attacked Hawaii." I was really surprised. I was more afraid for our chidlren; even though we could not ~~be~~ helped, children should be protected. this was the first throught and the only thought which occured to me.

They we were to evacuate. So we sold many things very cheep. We also gave away many things.

Q: Did you owe your house?

A: No, we leased it. You know, I wanted to buy us a house. However, my husband wanted to go back to Japan so bad that we could not buy it. This was the reason why we did not buy a house.

Q: How long did you continue the restaurant after the Pearl Harbor attack?

A: The war began in Dec. 1941, so we continued it till we evacuated. However, we closed it many days and was not consistent. Our heart was not in it.

Q: Was it dangerous? Were you afraid of white people?

A: No. We weren't afraid of them especially. However, since we were enemy aliens, our insurance company did not take care of us. At the time when we registered for evacuation I asked a lawyer who was present there. He said that he would take care of it. It was on the next day or so that the company paid for the damage. Everything was in confusion since we were to be evacuated, soon.

Q: The person who was responsible for the damage didn't say anything?

A: No. He referred us to his insurance company. That's all. He was a white woman. There was such an event, I remember it now.

The new restaurant was located in the downtown business district. I didn't want to work at night. Sunday was also very slow and I didn't want to keep it open. So we closed it on Sunday, too. One of the customers said that it was the only restaurant he knew which was closed on Sunday.

Long Beach used to be a town of Christians, so it used to be a very nice community. However, a Navy base was opened there and the town became very rough and dangerous. Old timers used to complain about this. Oh, yes, it was on the night when the war broke out, we were very afraid of our future. Our church (Grace Presbyterian Church) was created by the support from the First Presbyterian Church, the Second Presbyterian Church, and the Calvary Presbyterian Church. So when the war broke out, there was a meeting at the First Presbyterian Church where they told people that Japanese here had nothing to do with the war. So they should have this understanding. There were many many people there. So Long Beach was a very good town for Japanese.

On the day we evacuated, many members of these churches came out and helped us out. They helped us by directing traffic and telling us what we should do.

Then we went to Santa Anita. It was the Good Friday of 1942. We were the first one to go there. It was on the morning of the Easter when about 30 of us got together and held a worship service at the North side of the Race Track. At that time Rev. Shimpachi Kanow was there. He just came back from a Theological Seminary in Japan. I think he was the preacher at that time. I think it was the first worship service held in the Santa Anita.

Q: How did you feel when you were put in the Camp at Santa Anita?

A: Well, it was a very stincky place. You see it was ^{an} old stable. Beds were placed in it, so it was a terrible place to sleep. We stuffed hay in the mattress and made our beds. However, we did have materials ready to stuff hay. It was just a terrible feeling which I don't know how to express.

Q: Did you think you might be killed?

A: No, I didn't think so. However, there were such a numor. But I didn't belive it.

Q: How was meals there?

A: It was such a terrible food that they gave us in the begining. However, food got better later on. There were many things happened there.

One thing I remember was that we used to hold worship service on the race track stand. From there we could see Mt. Wilson. As we looked at the beautiful mountain, we worshiped together. And there we forgot that Japan was at war against America and that we were evacuated into an Assembly Center and sleeping in stables. It was such a beautiful feeling.

Oh, yes, I remember this, too. It was the time when Rev. Yamasaki was preaching when a dove flew over us and came to rest by Rev. Yamasaki. We were deeply moved by it.

Then, there was an old woman who lived two doors from us who could not walk. So we put her on a cart and brought her to

worship every Sunday. She was really happy to be able to attend worship every Sunday.

Q: You had to line up for the meal, didn't you? How did you feel?

A: Well, food was very bad, too.

Q: Was there any problems between neighbors?

A: Well, I don't remember very well about that.

Q: How long id you stay at Santa Anita?

A: We stayed there for 6 months and then moved to Jerome.

Q: Do you remember any more things from Santa Anita?

A: We learned English on the stand, too.

Q: Did you work at Santa Anita?

A: No, I don't think so. Oh, yes, I remember that soldgers came in the Center, one day. There was some trouble in the Camp. I think it had something to do with Rev. Yamasaki. I think he was either beaten by some one or something like that. Those military personnnels were investigating something. At that time theyw ere really strict. I just don't remember the exact event.

There were many things happend there, but the thing I remember the most is the service which we held on the stand as we look at Mt. Wilson. I would say this was the most momorable event. The favorate Psalm of this period was the Psalm 23rd. This kind of experience is really valuable.

You can't have it even if you went looking for it.

There were English class, entertainment and other activities. We also held home evangelical meeting, too. When you think back, all these memories are such valuable memories, even though it might have been tough and painful at times. Many years have passed since then, some times I think about them and I feel I don't mind going through them again, though many people might get mad at me for saying this.

Then, we were moved to Jerome. There is one thing which I like to say. This woman, on this picture, was very concerned about us. Her name is Jannet Smith. She served at the Hokusei Jogakuin without pay for 13 years. When she was asked she sent a telegram saying she would serve immediately. In any case, she helped us a lot. You see, once things got settled, there would not be any confusion. However, until that time people were very disturbed and had no peace of mind. They were greatly troubled by many rumors. She used to say, "You wouldn't have to evacuate. Don't worry about it."

However, it was finally decided that we had to evacuate. Then she came over to us and said, "Sumimasen (I am very sorry). I'll go wherever you might be!" As she said, she came to visit us very often at the Santa Anita. She used to take orders from us and did all kind of things for us. Until we were evacuated, she did many many things for us. She kept our valuable things for us, and did many things which had to

be done, but we could not do it because of many restrictions which were place on us.

Whenever I remember her words, "I'll go with you wherever you might be," I still cry with gratitude. She even came to Jerome. It would be easier for her if they would let her stay within the Camp. However, they did not let her stay with us. So, she stayed in a nearby town and commuted to the Camp by bus. She would seek out families who were in need or in trouble and help them out. She could even find out some thing that we didn't even know. She comforted them and did all kinds of odd jobs for them. There were quite few things she had to do. I still cry when I think about her.

She knew lots of things about the people in the Camp even though we didn't know. She visited sick people. She taught English class. One day, it was a rainy day, when I went around with her under one umbrela. I suggested her to take easy particularly the day like that. Then she said, "Rainkohto mo arimasu. Umbrela mo arimasu (I have a rain cort. I also have an umbrela.)" That's all she said, and I was really moved by that. She was such a person. She was not good at Japanese, but she could speak enough to get by.

She worked very hard among Japanese people, especially after it was decided that we had to be evacuated. She must be doing that in order that she might give Japanese people a good impression of white people. Before we evacuated, she

collected lots of materials and taught us how to make quilt at our church.

She was a member of the First Presbyterian Church in Long Beach. She was born in Canada. She also lived in Nebraska. I think she graduated from the University of Nebraska. I think she received the Alpha-Beta-Kappa Award when she graduated. She was such a modest person. ,

When I think about her, I am still a very imperfect person. I still get mad easily. But she was not so. She really was a patient and modest person. She really dedicated herself for Japanese people. When we were transferred to Rohwer, she came over there, too.

When the war was over, she came back here and got the community ready for us to come back. I do have a long church life, but when I think of her, I have no excuse to make.

Q: When you were moved to Jerome, your life became a little more stable, is that right?

A: Yes, I think so. I began to work for the hospital in the Camp. I worked as a nurse's aid. There was a lack of nurse's aids in the hospital. I was afraid that I might not be able to function as an aid. But they said that I shouldn't worry about that at all. So I decided to work for it with a grateful feeling.

Q: What was your hobbies in the Camp?

A: I learned ^{Calligraphy} Charigraphy, but I'm a student forever. I have not improved at all. I continued to take lessens till the end of our camp life.

Q: How long did you stay in Jerome?

A: We stayed there for two years.

Q: Did you have to answer the loyalty orth?

A: Yes, we had to. There was a lot of problems rose from this. You see, we were not American citizens and so I lean toward Japan. However, my children were American citizens and they need to stay here. This ment that we had to stay with our children. So this really made us decide to live here until we die. I forgot which question was which, but finally we decided to answer "yes" and "yes".

Q: Then when you came to America, you came here with intension of going back to Japan within a few years?

A: Yes. We were going to go back with in 5 years. Well, we just could not accumulate enough money within 5 or 6 years. We were really wanting to go back to Japan as soon as possible. I really wanted for our children to be educated in Japan. However, our children wanted to stay here instead of going back to Japan. So then, if children didn't want to go back to Japan, then we had to stay with them in America. I felt that this was the natural course of action. My husband

and I agreed on this point. So we had to indicate that we were going to be loyal to America.

Q: Did people speak ill of you because you were yes-yes?

A: Sometimes people would say spiteful things behind our backs, but tha's all. There were some intelligent people who decided to be loyal to Japn. So I would say all these things depend on their own situations. There was a group of people who demonstrated noisely. They thought that if they return to Japan, they would be treated loyaly. They must had some kind of information which was supposededly originated from the Headquarter of the Imperial Army. So those people organized a group and demonstrated dayly. We had a neighbor who was very young. One day he said to me, "You are an Americah deg!" Well, I forgot what I said to him. I'm really sorry that I forgot it.

Q: How do you feel about being placed in the Relocation Camp as a Japanese?

A: When I think back, we were probably safer to be in the Camp. However, I felt very bad for my children who were American citizens. We were anemy aliens, so I can't complain about the treatment we received. However, I felt that everything worked out Ok, inspite of all the things happend. But at that time I felt that the government dishonored Japanese Americans. Our children were still too young to be separated from us, so they had to be with us, you know.

Q: What was your opinion about the Nisei being drafted?

A: Yes. The government put Nisei in the Camp. And yet, they took them away to fight for America. This was very inconsistent on the part of the government. Even this worked itself out and resulted in a glorious result. I suppose I did not have a foresight to see all these things. However, at that time I felt that the government took a very irresponsible act. I did not have a son, so I was spared of a painful situation, but if I had a son, then I might have voiced my opposition much more loudly. Now, I think that since Nisei are citizens, it is natural to do their duty as citizens.

Q: What kind of things did you enjoy in the Camp?

A: Beside Calligraphy...Well, I guess that's all I did. The work at the hospital as a nurses aid was very demanding and very busy. There weren't enough people to work as nurses aid. Before I began to work as a nurses aid, I went to visit my daughter. When I came back, I went to the office and said that I wanted to be a nurses aid. The people at the office could not believe me, because the job was very difficult. So they were really happy to have me working there.

Q: Then education for your daughters were already finished by that time?

A: My daughter was attending a junior college at the time when we were evacuated. There is only one year difference between the two.

Q: What kind of recollection do you have from the Camp life?

A: This might be an embarrassing story for my family, but my husband got lost in the mountain. It might be described better as a forest. In any case it was a deep forest which no one had ever stepped in before. He was collecting knots which grew on trees. So he got lost and did not return even it became late in the evening. You see, we lived on the Block 6, so people in our block gathered by the sound of a bell. I remember it was still very cold. They all went to look for him.

We were really afraid. I felt so sorry for troubling the whole neighborhood. At the same time I was really worried about him. Fortunately he found a railroad. He thought if he walked along with the railroad, he would reach the Camp. Well, people found him walking along the railroad and brought him back. It was really an agonizing experience. When they found him, I was greatly relieved, but I really felt sorry for all those people who went out late at night to look for him.

Q: Were you afraid that some one might have killed him?

A: Well, this thought did occur to me. You see, there were lots of rumors about Japanese being attacked by the villagers. The people there don't know anything about Japanese. So I was afraid about it.

Q: When did your husband suffer strock?

A: It was in the Camp. It was not a massive blow. It must have been a precursor to that. However, he became very slow, even thought he was not paralyzed. He could not work any more. He stayed in the hospital for a long time, then came back home. It wasn't too bad because we didn't have small children anymore. That's why I could work at the hospital.

Q: Did you start to work at the hospital before or after your husband got sick?

A: It was before he got sick. He stayed home for a long time. He died in 1959.

Q: Did your husband work in the Camp?

A: Yes, but he worked only a little while and then he became sick, so he could not continue.

Q: Were there any troubles in Jerome?

A: I can't think of it off hand. There were some, but I can't recall exactly what they were. Then we left the Camp because it was closed.

Q: Did you know Rev. Nakamura?

A: Yes. I know he was there. However, he lived on the other end of the Camp and we lived on this end of the Camp. So I don't remember seeeing him there. The ministers who took care of us were Rev. Inori and Rev. Machida, I think it was

him. Our minister was Rev. Sonobe. He just graduated from San Anselmo (San Francisco Theological Seminary) and came to us as a temporary pulpit supply. However, he went back to Japan just prior to the outbreak of the war. So at the time of evacuation we did not have a minister. We were really lost because of this. Other churches had ministers and they took care of his congregation very well. However, we did not have such a person, so we felt we were left out.

Q: Then from Jerome, you move to Rohwer.

A: Yes, after Jerome was closed. We stayed in Rohwer for about one year.

Q: How was meals in Jerome?

A: It was better than the Assembly Center. It was also OK at the Rohwer, too. Rohwer was close to Jerome.

Q: When did you come out of Rohwer?

A: It was soon after the end of the war. We went to Chicago, because one of my daughter lived there with her husband. In Chicago my husband could not work, so I worked doing sewing.

Q: You mean you could live with the income from your sewing?

A: Yes, we could, though we could not live extravagantly. My husband did not work after that. He did work only a short time, but getting on and off the tram car was very dangerous so he quit working soon. I went to a factory for sewing.

Q: Did you live with your daughter?

A: No. We lived very close to them though.

Q: Did you like it in Chicago?

A: Oh, yes, I remember, I worked for a publishing company, too.

I just want to say that the most important thing about the whole evacuation story was that Miss Janet Smith felt as if she was the who committed this crime of evacuating the entire Japanese population. I also said that she apologized to us and said that she would come along with us wherever we might be. She actually carried this out. She came to the Assembly Center. She came to Jerome and Rowher. She was then a member of the First Presbyterian Church in Long Beach. However, soon after the war, she transferred her membership to our small church.

Q: Did you have any experience of discrimination in Chicago?

A: No. As you know, there were all kinds of races lived in Chicago. So people were used to dealing with people of different backgrounds. So even though we were enemy aliens, we did not have any troubles.

Q: Did you experience any problem in Chicago?

A: Troubles? Well, let's see...

Q: How did you find your job?

A: Oh, there were Japanese agents who found jobs for Japanese people. There were also agencies where they tried to find

jobs for any unemployed people. Some people found jobs from their friends.

Q: Then some of your friends were there already.

A: Yes, they were there already.

Q: What else do you remember?

A: It snowed very heavily and I felt very nasakenai (powerless). However, I remember one thing. My bus used to pass in the middle of the Lincoln Park. It was a very beautiful Park. At that time I thought, "There are trees that grow big, and there are those which are small. There are those who would become big trees among us and those who would not grow big. And even more, there are those who are just like weeds." This is what I thought. However, I also thought that because of these differences, there is a balance in nature. We can't have big trees all the time, nor can we have just small trees. I thought about us as being bushes (laugh...)

When it was cold, it was very miserable. In the beginning the coldness was especially severe. However, we got used to it soon. It was very strange. It was also interesting that all the bad experiences were forgotten. I seem to remember only joyous and pleasant events.

While I was in Chicago, I attended Rev. Takeda's church. I also attended Rev. Koyama's church for a while. When I look back, if there weren't the war, we would not have gone to the

East and ~~l~~exposed to all kinds of experiences.

Q: Then you came back to Long Beach.

A: Yes, we came back in May of the same year.

Q: Then you were rather early returnees.

A: Yes, we were.

Q: Were there many Japanese who had returned from the East in Long Beach?

A: Yes, there were many of them there already. You see, we least our house before the war, so when we were evacuated, we just returned the house. So when we came back we had a really hard time looking for a house.

Luckly, we found a family who was moving out of a house. It was mentioned to us by our friend. It was a house for the veterans' family. However, an arrangement was made in such a way that we were able to stay there for a while. This was mannaged by the government, of course. This friend of mine was a Japanese. This family who moved to Los Angeles was also a Japanese family.

Q: Were people lived in this Veterans Regidencial Facility all Japanese?

A: No, mostly white people. They were military peo-le, see. Althoughwe did not quolify to live in there, a special

arrangement was made for us. This housing unit became old, so they demolished it and built a new facility. We stayed there for a year.

Q: Did you work at that time?

A: Yes. I worked at a fish canary in Long Beach. Most of our friends worked there. We could not go to Terminal Island any more, so most of them settle in Long Beach and worked at the canaries here.

Q: Were returning Japanese harrassed by white people here?

A: I heard that the people moved back here very early met with various harrasment, however, by the time we came back, which was about two years after ward, things weren't bad at all.

Q: Oh, you stayed in Chicago for 2 years?

A: Yes, so when we came back things were very peaceful. The early returnees met with various tactics such as they would not sell Japanese people groceries, gas and others. However, by the time we came back it was very peaceful.

Q: When you came back there was a Japanese Chrsitian Church here already?

A: Yes. When we were evacuated, we leased our church to a boy's club. It was dammaged extensively when we came back. We opened a Japanese Association and remodeled it. When we came back the church was not returned to us right away. So we

had to hold church meetings at various places. Members were also scattered all over the USA and there were only a few members back in Long Beach. In fact there were only few of us here. I understand that members of other churches did come back to the old church, however, it was not the case with us. The old timer Issei are only us, and Morookas for the Nisei. That's all. The rest of our members came to join us after the war.

Q: How long did you work at the canary?

A: Well, it was a long time. 15 years probably.

Q: When did you retire?

A: It must have been....

Q: When did your husband pass away?

A: It was in 1955. He passed away by strock. You know, usually I did not work on Saturdays. However, strangely enough on that Saturday I had to work. So he passed away while I was away from home. I really regret the fact that I had to be away when he passed away.

Q: So then, it has been 10 years after you had retired. Right?

A: I suppose so. It was about 1966 or so, so you are right. I had a house on Pacific Avenue, however, after my husband passed away, I bought this house, because my daughter live near by here. So I moved up here after my husband passed away.

Q: You have some ritten paper there. What have you written?

A: Well, the same things which I have been telling you. I would add one thing here. Even though we have a small membership and many people are retired, ~~I would not help them~~ ~~church~~ I ~~as much as I~~ wanted to in the begining. When we came back here, my husband could not work, so I had to work to support the family. Even though I knew that there were lots of things to do at the church and there weren't very many members to carry off the tasks, I just could not spend as much time as I wanted to do at the church. So I used to do things for church on my day offs. People used to ask me, "When is your day off?" I used to tag along with my minister and visited many families.

Canning Tuna is a strady job. It begins in the morning. However, Sardine canning was very unpridictable. Whenever the boat comes in, they would call us, so we had to go and work. So while I was visiting families with my minister, they telephoned my daughters house and then she used to call me at the family whom I was visiting.

So for me, it was very difficult to balance my job and church life evenly. However, when I came to think of it, there was more sense of meaning and enthusiasm for life then than now. At that time many war brides began to come in. So I was able to help them in any way I could. Whenever I meet them on a street, thy greeted me by saying, "Obasan!" (aunty).

These ~~were~~my happy moments. However, the bad part was that whenever I had to take time out for Funerals or other important occasions, I had to ask for leave from my work. Soon I run out of good excuses and I didn't know how to ask for it. This was one of the most diffiucly thing. My bos didn't like this at all. (laugh...)

You see, all the fish which used to be processes in Terminal Island were processed in Long Beach. All the Japanese people lived in Terminal Island came to live in Long Beach. People who lived in Long Beach before the war are very small in number.

There are many things happened. However, when I think back of those things, the only thing remains is the sense of thankfulness. I did experience a great many things ~~theughse~~ of the war. I there weren't war, I suppose, I could not even see the other part of the USA.

Q: Are you glad that you came to the USA?

A: Now I don't think about these things. However, in the begining I always thought that I shouldn't have come. That was before the war, though.

Q: You worked in the restaurant?

A: Yes. I was the waitress, cashier, and also a cook, too.

Q: What time did your restaurant opened?

A: Oh, we went to the restaurant about 10:00am. However, I couldn't come home till one or even two in the morning.

When I come to think of it, I think I did very well. I worked very hard day in and day out. Nowadays when you look at young folks, Nisei especially Sansei would not be able to do what Issei had done. At that time we didn't feel that we were facing such tremendous hardship. Rather, we felt that it was the matter of fact. Everybody did the same.

I don't know why, but I didn't feel any sense of inferiority from the white people, though. I never had that kind of feeling. All the whites I knew were very devout Christians. This must have something to do with it.

I did waitress and also cooked, however, I couldn't speak English very well. But I could take the orders, though. I did go to school to learn English off and on, but I just could not continue long enough to learn anything because of my job. I do enjoy learning things, though.

Right now, I am very busy, but I can take time to go to classes such as craft, Calligraphy and others. One of the reasons why I go to these classes is because I do meet new people there.

Q: Are you an active ruling Elder now?

A: Well, I have been asked to serve as a Session member many times in the past. However, while I was taking care of my husband and was working to support my family, so I could not put my heart into it. I'm a kind of person who need to put everything I have into it if I were to serve. So I felt that under the circumstance I was not fit to serve at that time. So I had been refusing to serve. However, after my husband's death, I was asked to serve again. This time I felt that I could do it, so since then I have been serving as an elder, as I take care of Issei people.

One thing I'm thankful for is that last year our church decided to write a church history. It had a record after the church was established. However, there was no such record before the church was established. So Rev. Nakagawa, he was our pastor then, asked us about the situation and I was able to help to put together our history book.

I know there was a history book which did discuss about the history before the church was officially organized. I know there was two books which described the situation before the organization of the church, but we could not find them. I know there were two books about it before we were evacuated. However, it was lost along with old pictures. So they had to depend on what I remembered about that period. I tried to record as accurately as I could about that period. This was my

contribution to this church. Even though I am not a capable person, ...(I was able to do this much). Infact, because I am not a capable person, it was doubly difficult for me to to do it.

But I am also very concerned that the history book as lost. It had all the names of ministers who served at our church and things happened here.

Q: You have experience so many thints. When you see young persons, you must feel they they lack something.

A: Well, I can't criticize others' children, but I feel young people are lacking in persevierance. However, I know that I don't know everything and they must know something which I don't know. (So you must temper my opinion with it)

I wish I remember more, because we did experience more. I think having faith will help people in their difficulties. I don;t know how I could have come through without having faith in God.

One must learn to fear God. My children are not very enthusiastic believers and this saddens me very much. Otherwise, I have nothing to regret. I am thankful that I am allowed to be a part of this church, even though I am not able to do much.

However, just as I told you, when I was passing through a park in Chicago, I noticed big trees, small trees and even grass. This makes it all balanced in nature. We need them all. So I think even though I might not be a big person, I do have a part in this church and in this world and I appreciate a chance to play my small part in it.

Q: How many grand children do you have?

A: I have 8 of them. I am grateful that every one of them are straight and good.

I've written here that I was born in 32nd year of Meiji (1899), Apr. 5th in Hiroshima. I was 6 years old at the time of Russo-Japan war.

I came to the USA because my older brother and older sister were in the States already. I came here because I got on a wave of going to America. I left Japan in Aug. 30th 1918 from Kobe and arrived at Seattle. There were many picture brides, Filipino and Chinese on board. They were on the other side of the ship. The name of the ship was Kagon Maru. I was sea sick from the time she left Yokohama to Seattle. I was in bed almost all the time. I just wanted to come to this civilized country. However, I did not have any specific idea as to what I wanted to do. I was going to go back to Japan within 5 years.

I saw hills and trees when the ship arrived at Vancouver harbor and it was very beautiful. When I saw white people

for the first time I felt as if my hight had shrunk all of sudden. I was detained in the immigration office for about one week because of the suspicion about my intestinal warms (hookwarms) and ate oily Chinese food for the whole week.

Q: Were you afraid of being sent back?

A: No, I wasn't worried about it at all. This Chises cooked oily fried rice everyday and I had a hard time eating it.

After that I was able to stay with my sister who had a ~~dairy~~ dairy farm near Seattle.

I lost my older brother whom I depended on within a year. It was a very sad occasion for me.

I was very home sick soon after I came to Long Beach. Once we went to welcome a Japanese Navy training ship in Long Beach. When I saw the Japanese Navy Flag, I was overwhelmed. At the same time I felt very sad because I was here and my family were over there. It was a Navy training ship. We had a pleasure of inspecting the ship. Yes, I rea-ly wanted to go back to Japan. The most difficult thing I had was language problem.

I used read articles about anti-Japanese sentiment and also related oppressive events happend to Japanese people. I was so afraid that I wanted to go back to Japan as soon as I could.

They said that if I could learn sewing while I was here, it would help me a lot when I went back to Japan. So I did go to learn sewing.

Once an adult school teacher came to visit us and invited us to come to school. So I did go to an adult school for a while. However, it was so busy at home that I could not continue it for long.

By the time my daughters got married, it was natural that I had to stay here in this country. It was a kind of decision which was made for me by my circumstance.

We had a very close relationship to 3 Presbyterian church here. They supported us. The first superintendent of our Sunday School was Mr. Birchum, an elder of the Calvary Presbyterian Church until the evacuation time. He was also a high school teacher. So our children were very well protected by the member of these three churches.

We came back to Long Beach in 1957. We stayed in Chicago because our older daughter and her family were in Chicago.

A law was past that we could become naturalized. So with an assistance from JACL our church organized a class for naturalization. It was the time when Rev. Miyabe was our Pastor. It was a very interesting class and we had a lot of fun.